Original Aims Of The ONA Movement

Abstract

This text investigates the original aims of the modern Occult movement the ONA (Order of Nine Angles) as described in the published writings of 'Anton Long' between 1989, the date of the publication of *Naos* typescripts, [1] and 1992, the date of the publication of the two volumes of *The Satanic Letters of Stephen Brown*. [2]

The authors suggest that those texts are primary sources in relation to the ONA, and that subsequent writings by Anton Long in two published compilations, one in 2012 (of 1135 pages) and the other (of 1460 pages) in 2015, provide insights into these aims.

For the purpose of this study several terms are specifically defined. The term 'movement', as in the Oxford English Dictionary, refers to "a course or series of actions and endeavours on the part of a body of persons, moving or tending more or less continually toward some special end. Often with defining word prefixed." Hence, the ONA movement, with the endeavours the hermetic Seven Fold Way as detailed in the Naos typescripts, and the 'special end' the achievement of Adeptship.

The ONA movement is considered to be a modern esoteric or 'occult' philosophy where 'esoteric philosophy' in contrast to a conventional philosophy is one that describes, or seeks to describe, the hidden or inner - the esoteric (batin) as distinct from the exoteric (zahr) - nature (physis, φύσις) of Being and of beings including human beings. One axiom (or intuition) of many esoteric philosophies is that this inner nature can be re-presented by symbols or by various symbolisms and also by the relationships between symbols, as for example in alchemy, in the 11th century Arabic text Ghayat al-hakim, and in the ONA in the Septenary System and its system of correspondences.

Primary sources refer to the manuscripts, letters, texts, books, and other materials, by the founder of the ONA movement and the esoteric philosophy and praxes which describe or relate to that movement.

Hence, in the matter of the ONA secondary sources are (i) texts and material by self-proclaimed O9A adherents or 'members' or by those that others regard as adherents or as 'members'; and (ii) texts and material about the ONA by academics, journalists, policy groups, and other authors.

The Satanic Letters

As published in 1992 under the title *The Satanic Letters of Stephen Brown* the two volumes contain facsimiles of typewritten letters signed 'Stephen Brown' and sent, between 1990 and 1992, to various individuals including Michael Aquino, former confidant of Anton LaVey (real name Howard Stanton Levey) who in the 1960s founded the American based Church of Satan.

The letters also contain two facsimiles of letters by Aquino to Stephen Brown in which Aquino uses the title 'High Priest of Set'.

In an interview in 2023 'Anton Long' [3] admitted using the pseudonym Stephen Brown, and while there has been much speculation regarding the identity of 'Anton Long' [4] we will refer to that author by that pseudonym.

The letters, despite their early date in the history of the ONA, despite their candid and informative nature and despite their author being Anton Long, have received no attention from academics who in their articles on the ONA have, in one instance used texts "produced by the ONA and groups associated with it", [5] and in another instance used texts "by self-proclaimed O9A adherents" [6]. That is, they use secondary and not primary sources.

A reading of the letters reveals what the ONA as a movement was at the time the letters were written; what ONA Satanism meant and implied; what the place of such Satanism was in the ONA tradition; and

what the aims, tactics, and the strategy of the ONA were.

Satanism

There is a move away from the 'satan' described in the *Naos* typescripts, which was as one of the pantheon of dark gods of the ONA tradition, [7] to Satanism as described by Anton Long with the following caveats:

> "[T]he ONA does not attempt to define what is or is not of the Left Hand Path and what is or is not Satanism (or even what Satan is) - each individual arrives at their own understanding via experience. Occassionally, [8] as I have mentioned, there may be the adoption of an adversarial role in order to attack accepted (or even unconscious) dogmas within the broad spectrum of the LHP movement - but that is as it should be, for individuals questing after knowledge who refuse to meekly believe. Once again, a 'role' is only a role, played out in the quest for understanding." [9]

> "Satanism is a form, like any other - a 'container' constructed in the causal world to effect certain changes. These are of an Aeonic kind. On the exoteric level, this form is Opposition, Heresy, Change - and also, on this basic level, a re-presentation of certain truths, of a certain spirit, or ethos, or way of living. With regard to the present Western civilization, it re-presents the original ethos, an ethos since distorted by the Nazarene and beliefs deriving from the Nazarene." [10]

In other letters it becomes clear what some of the exoteric 'containers' or outer forms of Satanism are or may be as they relate to individuals.

> "Personally, I see Satanism more as a way of living than as a religion: an attitude to life, and one which is ultimately personal, striving to ever more." [9]

> "[T]he fundamental aim of the way of Satanism is the achievement by the individual Satanist of a unique Destiny - i.e. fulfilling the potential of existence latent within [...] For all, however, the fulfilment of Destiny implies excellence - achievement in a specific field or fields." [11]

> "The common image of a Satanic 'Master' as someone possessing great wealth who dresses in a certain way (e.g. like Mephistopheles in an amateur production of Faust or like Mr. Lee in Dracula) is a fictional image. That some who call themselves Satanists ape this image, just shows their lack of understanding of genuine Satanism. A Satanist is a chameleon - someone who adapts and blends into their surroundings, for the most part. However, sometimes a Satanist (e.g. during the novice stage of development) may assume a certain 'role' or 'roles' (such as the fictional and popular image of a 'Satanist') for a particular purpose. This purpose is usually to obtain experience - e.g. in manipulating others; enjoying playing the 'role') - but once the purpose is achieved, the Satanist moves on, to other adventures. The role has served its purpose." [11]

Furthermore, "Satanism, when understood correctly, is not solely about self advancement - it is also about using magickal and non-magickal forms/energies to produce changes within societies which incline toward the fulfilment of Satanic aims." [12] Anton Long is quite specific about such Aeonic forms, writing in the same letter that

> "although fascism as a creed had some links with the Nazarene Church, National-Socialism was, in essence, contradictory to Nazarene philosophy and ways of living. Most modern and authentic National-Socialist groups are anti-Nazarene (as witness Matt Koehl's 'New Order' in the US). But, essentially, the question is not about a particular type of political world-view, be it fascism or whatever, being contradictory or not to Satanism. The question is about all political forms being forms - structures which can be used, for a Satanic purpose, to achieve Satanic goals."

It could therefore be argued that the much vaunted 'neo-nazi' ONA was not propagating National Socialism for ideological reasons but as an Aeonic form to "produce changes within societies" and to

manifest a particular way of living with this way of living, as Anton Long explained in numerous essay before 2012 and as suggested by his use of National-Socialism [13] instead of the conventional National Socialism, an intimation of the next Aeon, the sixth on the ONA list of Aeons, associated with Jupiter and the Magickal Form 'the star game'. [14]

The septenary Star Game, invented in the 1970s and appropriated by the ONA in the early 1980s, was claimed in the 1989 Naos compilation to contain "in its symbolism and techniques, all the esoteric wisdom of alchemy, magick and the Occult," [1] with the pieces a combination of alchemical symbols and its seven boards named after astronomical stars. A particular piece, when moved across a board or to another board, is transformed into a different piece and for this reason the Star Game is said to represent part of an alchemical change or a process of transformation applicable to both individuals and Aeons. [1]

The Star Game

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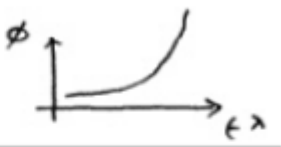
Aeons And The Star Game

	Greek Archetype	Norse Archetype	Aeon	Associated Culture	Centre	Magickal Form	Symbol
	Individual			Aeonic			
Moon/ Sirius	Hecate	Thor	Primal c. 7000- 5.000 BC		Urals/ Asia	Shamanism	
Mercury/ Arcturus	Hermes	Loki	Hyperborean c. 5000- 3.500 BC	Albion c. 4.000- c. 2.500 BC	Stonehenge	Henges/ Crystals	
Venus/ Antares	Aphrodite	Freyja	Sumerian c. 3.000- 1.500 BC	Sumerian c. 3.100- 1905 BC	Tigris	Trance/ Sacrifice	
Sun/ Mira	Apollo	Balder	Hellenic c. 1.000- 500 AD	Classical c. 900 BC- 378 AD	Greece (Delphi)	Oracle/ Dance	
Mars/ Rigel	Mars	Heimdall	Western c. 1.000- 2.500 AD	Western c. 1000- 2390 AD	Northern Europe	Ritual/ Word	
Jupiter/ Deneb	Hera	Frigg	Galactic 2.500-	Sol III/ IV & beyond		Star Game & beyond	
Saturn/ Naos	Kronos	Odin					

While the claim in *Naos* about TSG may be exaggerated, one commentator in relation to the above illustration surmised that:

> "What is particularly interesting is that the next Aeon is associated with Sol III, that is with the extra-terrestrial, the physical, planet Mars and a new human culture, rather than with the mythological Mars of ancient times or with an alchemical or astrological Mars.
>
> This implies the next Aeon involves, begins with, human settlements on Mars and which settlements develop their own culture two of which aspects might be (a) dispensing with dehumanizing human beings through assigning them to some manufactured wordful category, and/or (b) using wordless symbolism (such as the Star Game, and beyond) to communicate or to express what words cannot or fail to express." [15]

In the same text the author described an aspect of it in the following terms:

> "One feature of The Star Game (TSG) that is often overlooked but which is its most important feature, is that it develops an 'acausal thinking' (and an awareness of the acausal) devoid of words (denotata/categories) and is a purely noetic [16] and esoteric representation and experiencing of the Hebdomad and the hermetic quest, sans denotata and thus takes the individual beyond the need for both a dialectic of opposites and the exegesis of the written word.
>
> It is thus used, as explained in Naos, to represent both an individual and an Aeon. For such 'acausal thinking' is empathy achieved by means of the alchemical symbolism of the pieces and how those pieces are changed/transformed when moved, and how the seven boards are a septenary system which is symbolic (a) of the individual and of their hermetic anodos that is the Seven Fold Way and (b) of the seven Aeons of our human history." [16]

This mention of Aeons, of empathy, of the ONA hermetic anodos (ἄνοδος) which is the Seven Fold Way [17] returns us to the question of the next Aeon, its ethos, and National Socialism as a satanic form, and introduces the interesting question of empathy in the ONA tradition given that ONA tradition has been

and is described in academic literature and elsewhere as satanic.

Empathy In ONA Tradition

The question of empathy in the ONA tradition was answered by Anton Long in a brief text dated 122 Year of Fayen (that is, 2011) and titled Empathy in the Esoteric Tradition of the Order of Nine Angles which was included in the 2015 compilation which contains several texts by Anton Long. [18]

After stating that empathy is important in the ONA tradition, he describes it as a natural human faculty providing a knowing of a-causality, of ourselves as a connexion to other living beings and to the Cosmos, with the cultivation of the faculty of empathy an essential part of the training of the initiate, an esoteric skill, with the three-month long Grade Ritual of Internal Adept providing the rudiments of that skill and the six-month version a mastery of that skill.

The rite involves living in solitude in a wilderness area for such time-periods, [19] and that experience has shown the rite changes the individual and successfully cultivates the faculty of empathy.

In another text [20] Anton Long writes that empathy is one of the qualities that distinguishes a genuine Adept with the ONA emphasising that undertaking Grade Rituals such as Internal Adept is necessary since such experiences are unique to, and formative for, individuals.

Such a personal experience, such a 'knowing of a-causality', is the basis for what Anton Long describes in one of the Satanic Letters as 'Aeonic insight' and which is a knowledge and understanding

> "of the causes underlying historical change, and Aeonic Magick is the use of magickal energies to effect aeonic change - i.e. change on a large scale over significant periods of time. Basically, Satanic strategy (or 'the sinister dialectic of history' as it is sometimes called) is about using such energies to bring changes broadly in line with Satanic aims." [12]

An exoteric part of this strategy, for the ONA, was using the form of National Socialism as one of the training options for an External Adept, the grade before Internal Adept. That is, it was a personal, often difficult, learning experience, a time-limited (a year to eighteen months) 'insight role', based on the belief that advocating National Socialism in public in this era was an example of being a modern heretic, often hated and reviled, and, in some countries based on the reality that public support for National Socialism was illegal.

The esoteric part of the strategy was, however, more complicated.

ONA Strategy, Satanism, And National Socialism

One of the significant texts by Anton Long which places all of the above - Empathy, Satanism, National Socialism as a tactical form - into perspective is the one dated 122 yfayen and titled *Geneseos Caput Tertium: Our Particular Weirdness*. [21]

After a long preamble which explains the raison d'être of the ONA movement, it describes ONA strategy and tactics in detail, with the strategy divided into four phases in the first two of which the emphasis was (a) on ONA-type 'traditional Satanism' where the archetypal form here Satan, "propagated as both an adversarial individual praxis and as an acausal living entity" and (b) on what the author termed ONA 'heretical tradition' which included "the causal form" of National Socialism. These phases lasted from the inception of the ONA (c.1976) to c.119yf, that is 2008. [22]

Since this phase is apparently the current one and since what Anton Long writes is revealing and has been overlooked in the academic literature and by others, it seems apposite to quote Anton Long's own words in *Geneseos Caput Tertium*:

> "The third phase is marked by the exoteric emphasis being on the development and propagation of sinister forms, such as clans, tribes, dreccs and niners, with the esoteric emphasis openly

propagated, expressed as this esoteric aspect is, for example, in the Rounwytha tradition and by the sorcery that is the melding of sinister-numinous within and external to the individual. The dating used in the third phase is Year of Fayen (sometimes abbreviated to yfayen) and this relates to the shift away from overt Satanism toward the archetypal form Baphomet, both as a Dark Goddess, and as the sinister-numinous, which can manifest: (1) in men via the development of skills/faculties such as esoteric-empathy, and (2) in women by the cultivation of the sinister feminine; (3) in mythoi by the development of (i) a more pagan approach centred around the Vindex archetype, and (ii) by aiding 'urban legends' featuring our group and extreme versions of our particular weirdness.

This third phase is also where, given the foundations already laid during the previous decades (as in, for example, now having a certain number of Internal Adepts), we can expand slowly, nefariously, in the traditional manner by the clandestine personal recruitment of suitable people, which in practice means those useful to us individually in our own lives, and potentially or actually useful to our Aeonic aims, and who also possess culture: that is, the four distinguishing marks which are (1) the instinct for disliking rottenness (an instinct toward personal honour), (2) reason, (3) a certain empathy, and (4) a familiarity with the accumulated pathei-mathos of the past few thousand years manifest as this pathei-mathos is in literature, Art, music, memoirs, myths/legends, and a certain knowledge of science and history."

There follows another revealing section titled Esoteric Not Exoteric Action in which Anton Long emphasizes that it is "individual pathei-mathos and/or an esoteric inner transformation" which are Aeonically significant with the changes caused or sought by "wars, revolutions, conflicts, idealism, kampf, the birth and death of empires/nations/States, and social and political ideas/programmes" generally do not last.

He goes on to state that the ONA is working on an "Aeonic timescale" and growing individual by recruited individual, and affirms that the ONA exists "to aid those associated with us or inspired by us to carry out particular esoteric and exoteric tasks and functions such as their individual discovery of Lapis Philosophicus." [23]

Phase four (119 – c.157) is briefly described by Anton Long in *Presencing Azoth*, [24]

> "the main P3 task is to continue what we have been doing these past forty years, only without the 'outer show', the outer games, that I and a few others [...] have been putting on and playing in the world of the mundanes [25] as part of P2. In practical terms, this will mean – as indicated a few years ago (in respect of the inner ONA) – a 'return to the dark'..."

He ends by once again emphasizing that those in the ONA view their individual lives in the perspective of centuries, millennia, Aeons, which is why they plan not just for themselves, but for their family, their clan, and their descendants.

This mention by Anton Long of clans, and his previous mention of both clans and Vindex in the *Geneseos Caput Tertium* text, suggests that part of the long-term strategy may involve what has become known as the 'mythos of Vindex' in which, contrary to what many commentators seem to have assumed, National Socialism plays no part. [26], [2] For example, as mentioned in *Presencing Azoth*, a primary aim of the fourth phase is "the development of independent non-Caucasian nexions in other lands".

Another part, as Anton Long states "is our affectual aim of some day as a species exploring and settling ourselves among the star-systems of our Galaxy." Which would presumably require technological and industrial societies similar to those in existing nations who have or who have acquired the resources and developed the means to send crewed missions to the Moon and plans to send crewed missions to Mars; which societies are not based on clans and tribes and the 'return to the land' that apparently is embedded in the mythos of Vindex scenario. [27]

One might thus conclude that Anton Long's ONA had and presumably have a flexible strategy, various tactical options, which would be consistent with Anton Long's practical approach:

> "What works, works. What does not work will be abandoned." [28]

The Training Of The Initiate

Despite all the texts about strategy and long-term goals, at the core of the ONA movement is the Seven Fold Way "to provide the character-building, evolutionary, experiences", [9] and by which "each individual developes their own unique perspective and insight as a consequence of striving to achieve Adeptship - a perspective and insight which derives mainly from practical experience, both magickal and personal." [29]

For, as Anton Long described it in the Satanic Letters,

> "The way of the ONA is, however, quite different - we see our way as guiding a few individuals to self-awareness, to Adeptship and beyond, via various practical and magickal techniques. The emphasis is on guide, on self-development, on self discovery." [30]
>
> "Adeptship is achieved, by each individual who gets that far - it is never a gift. Furthermore, the individual is for the most part alone - they rely on themselves, they have to rely on themselves, make their own mistakes, and learn from them." [31]

Insight Rôles

One aspect of the Seven Fold Way that has received much attention is the suggestion that an External Adept (the third stage of seven) undertake what is termed an Insight Rôle for between a year and eighteen months.

In one of the Satanic Letters, Anton Long wrote that

> "sometimes a Satanist (e.g. during the novice stage of development) may assume a certain 'role' or 'roles' (such as the fictional and popular image of a 'Satanist') for a particular purpose. This purpose is usually to obtain experience [...] but once the purpose is achieved, the Satanist moves on, to other adventures. The role has served its purpose." [11]

in another letter he provided the context:

> "The traditions I inherited were really a mixture some ceremonial rituals (such as the Ceremony of Recalling), some legends regarding Albion, some beliefs concerning Baphomet as a dark goddess who was propitiated in former times by sacrifice, some methods (such as 'Insight Roles') used to develope Satanic character, and some ordeals, both practical and magickal, designed to test, to create skill, to provoke self-insight. All these I have made accessable, mostly without comment. I make no claims as to their validity, historically or otherwise. It is for others to judge them, and use them if they consider them to be useful." [12], [32]

It was only years after those letters were written that suggested and specific Insight Rôles were published, and not by Anton Long. For instance in an undated, unsigned article - and thus a secondary source - where a suitable one for someone without any interest in politics or an inclination to violence, might be to "become involved with an extremist political organization (either of what is conventionally - non-esoterically - described as the extreme Left or the extreme Right), and aid that organization in practical ways." [33]

Various commentators, apparently ignoring or unaware of its conditional nature have offered this, and similar or more extreme suggestions in secondary sources, as evidence in support of the claim that the ONA is 'neo-nazi'. The conditional nature being one learning experience of an early stage of seven, limited to between twelve and eighteen months, and a suggestion or opinion by someone other than the founder

of the ONA movement, that is, by a self-proclaimed or anonymous O9A adherent.

Adeptship And Beyond

The emphasis on Adeptship pervades the texts of Anton Long from the 1989 Naos texts to his last writings. [34] In *Naos*, he stressed that the Grade Ritual of Internal Adept [19] was the key to Adeptship:

> "It cannot be stressed too often that there are no shortcuts to genuine Adeptship: no easy way to wisdom. There is only living alone, isolated and in a simple way as above. The Grade Ritual creates in three months what fate has produced (and then only rarely) in two or three decades in a few fortunate individuals – it is a technique which distills the experience of thousands of years of evolutionary understanding, and makes Adeptship available to all."

Which rite, as mentioned above, can as the Star Game does, develop the faculty of empathy.

It is ONA Adepts, with their practical experience, their empathy and knowing of acausality and of Aeonic change developed through the ONA Seven Fold Way, who are essential to ONA strategy. These are, as Anton described in *Geneseos Caput Tertium* [35] "individuals for whom the source of authority is their own reasoned, personal, judgement" and who know that

> "An important part of the knowledge, and the esoteric insight, of the accumulated esoteric and exoteric pathei-mathos of past millennia as well as of the past century or more, is that it is individual pathei-mathos and/or an esoteric inner transformation which gradually cause the most affective (the most long lasting, Aeonic) change." [35]

Conclusion

The view of the ONA movement by many researchers and 'policy groups' who rely, not on the writings of its founder but on texts produced by, and deeds done by, self-proclaimed O9A adherents and groups who associate themselves with or who are associated with it by others, has produced a somewhat two-dimensional image of the ONA as having a satanic and neo-nazi world-view which encourages hatred, extremism and violence.

What is uncovered through a study of texts by its founder is significantly different. It is of an esoteric philosophy with a long-term strategy which aims to (i) change individuals through challenges such as the solitary three or six month rite of Internal Adept and the Star Game, and (ii) over a long period of time (a century or more) and through such individual change to establish a new way or ways of living.

In one of his last writings the founder of the ONA wrote:

> "The wisdom acquired, the finding of lapis philosophicus during the penultimate stage of the Way, means two particular things, and always has done. (i) living in propria persona, in a private manner and sans all posing, all rhetoric, all pomposity, all ideations; and (ii) having an appreciation, an awareness (sans words, ritual, thought) of what is now sometimes known as the acausal - of Nature, the Cosmos, of the connexions that bind life and thus of the illusion that is the individual will, and which illusion sillily causes a person to believe 'they' are or can be 'in control'. These two things form the basis of a particular and reclusive way of life of a particular type of person: the type known, in one locality, as the rounerer of The Rouning." [36]

Gelis Sangster et al
August 2025
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Notes

1. A rare 1992 printed edition of Naos is in The British Library, General Reference Collection RG.2021.a.13 (BNB GB9328754)

A 128-page facsimile of the 1989 typescripts is available at https://archive.org/download/naos-physis-magick/Naos-Physis-Magick.pdf

2. The Satanic Letters in facsimile: (i) https://archive.org/download/satanicletters-1/satanicletters-1.pdf and (ii) https://archive.org/download/satanicletters-2/satanicletters-2.pdf

A copy of volume I is in the British Library: *The Satanic Letters of Stephen Brown*, Shelf Mark RH.9.x.2052

3.

> Question: So you admit to using the 'nyms Thorold West and Stephen Brown.
> Answer: Yes, as I always have, when politely asked in private.
> Question: Only them?
> Answer: Cèrtainement.

Anton Long Interview, March 2023, https://archive.org/download/anton-long-interview-2023/anton-long-interview-2023.pdf

4. While 'the usual suspect' has always denied being 'Anton Long' it has been suggested that 'Anton Long' could be a pseudonym used by several different people, qv. Connell Monette in 2013, *Mysticism in the 21st Century*, Sirius Academic Press, p.92, and Daveed Gartenstein-Ross & Emelie Chace-Donahue in 2023 who wrote that it is "possible that Anton Long is a pseudonym used or appropriated by multiple O9A authors." *The Order of Nine Angles: Cosmology, Practice & Movement*, https://doi.org/10.1080/1057610X.2023.2186737

5. *Occult Beliefs and the Far Right: The Case of the Order of Nine Angles*, Shanon Shah, Jane Cooper & Suzanne Newcombe, 2023, https://doi.org/10.1080/1057610X.2023.2195065

6. *The Order of Nine Angles: Cosmology, Practice & Movement* by Daveed Gartenstein-Ross & Emelie Chace-Donahue, 2023, https://doi.org/10.1080/1057610X.2023.2186737

7. *Naos And Satan*, https://archive.org/download/naos-and-satan/naos-and-satan.pdf 8. We have retained Anton Long's idiosyncratic spelling. In the *Archaic Spelling In O9A Esoteric Tradition* section of *O9A Esoteric Notes LXXVI* signed TWS and dated 2018 ev, the authors (presumably those of the TWS Nexion) explain that:

> Standardization of spelling in the English language is a relatively recent convention. For centuries after manuscripts such as Beowulf were written in Old English and for centuries after books were first printed in the English language copyists and authors continued to use different spelling of certain words.
>
> For instance from the 16th century (ev) until at least the 19th century (ev) the word now conventionally spelt Alchemy might be spelt Alchymie, alchymye, alkamye, alkemye, alkamy, and alkemie, among other variants, including a variant used in the 18th century in the US State of Virginia: achemy, qv. B. W. Green, Word-book of Virginia Folk-Speech published in 1899.
>
> For sly, mischievous, and esoteric reasons which those well acquainted with the O9A corpus will be aware of, in the 1970s (ev) "Anton Long" decided in certain circumstances to continue this tradition of individualistic spelling. For as often in O9A works there is an 'exoteric' meaning or intent, and an 'esoteric' meaning or intent.
>
> Thus letters, communications or Order of Nine Angles texts might sometimes include what seemed to be, from the perspective of recent spelling convention, a 'spelling mistake'.

A case in point being the word "subserviance" – spelt in modern English subservience – which occurred in a letter to Michael Aquino, of the Temple of Set, dated 7th September 1990 ev and which letter along with others was publicly published two years later in *The Satanic Letters of Stephen Brown*. The relevant section of the letter is

> "We feel there can be no religious dogma about Satanism or the LHP: no subserviance to someone else's ideas or ways of living. Each individual develops their own unique perspective and insight as a consequence of striving to achieve Adeptship – a perspective and insight which derives mainly from practical experience, both magickal and personal."

The sly, mischievous - the exoteric - reason for this type of inclusion was to ascertain if it provoked a personal and/or a public reaction in the person reading it. A common reaction being along the lines of judgmentally dismissing what was written because "the author couldn't spell."

In the particular case of this letter to Aquino there was no public reaction, with Aquino either seeing through the ruse or dismissing the "mis-spelling" as a typo.

9. Letter to Aquino, 20th October 1990 ev, volume I

10. Letter to Lea, 23rd September 1990 ev, volume II

11. Letter to Milner, 14th March 1991 eh, volume I

12. Letter to Vera, 27th May 1992 eh, volume I

13. The use of the hyphenated form suggests the revisionist 'ethical National-Socialism' version distributed post-1998 under the Reichsfolk moniker.

In respect of the difference between honour and the ONA's kindred-honour, qv. the *Personal And Kindred Honour* section of TWS Nexion, *Tests, Logos, And The O9A Aural Code*, e-text, 2021.

14. The history and use of the game is described in *The Original Star Game*, https://archive.org/download/hebdomad-star-game-v1/hebdomad-star-game-v3.pdf 15. Rufus Malisius et al, Journey To Another World, e-text, 2025

16. Noetic, from νόησις. The esoteric sense of the term is: existing in consciousness; contemplative; symbolically representative; intuitive understanding.

17. The Seven Fold Way (7FW) is described in the 1989 *Naos* compilation as Internal Magick, concerned with the development of the individual, and denoted by the Greek term Physis which

> "is divided into seven stages and these seven stages may be regarded as representing the varying degrees of insight attained. In terms of traditional magick, the stages represent Initiation, Second Degree Initiation, External Adept, Internal Adept, Master/Mistress (or High Priest/Priestess), Magus and Immortal. Each stage is associated with a sphere of the Septenary Tree of Wyrd."

As one commentated noted:

> "Physis is a clear use of the ancient Greek term φύσις, which term occurs frequently in the Pymander (also known as the Pœmandres) section of the ancient Greek text of the Corpus Hermeticum, dating from around the second century CE and first published in 1554 CE, and which Pymander discourse also describes, in some detail, a system of seven spheres; a journey, a quest – an anados, ἄνοδος – up through these spheres in order that the last stage, that of an immortal, may be achieved; and how the individual is changed in the process of journeying through the spheres.

> It therefore would seem difficult to disagree with the claim, made in Naos and other O9A texts of the same period, that the O9A's septenary system – with its seven-fold Tree of Wyrd – represents, at least in part, the 'genuine Western occult tradition', in contrast to the ten-fold Kabbalah based system used by the Hermetic Order of the Golden Dawn, by Aleister Crowley, and by all other, non-O9A, modern occultists, and which ten-fold Kabbalah based system is not only over a thousand years later than the Hellenic septenary system but employs Hebrew terminology in contrast to the Greek terminology of the earlier hermetic tradition." R. Parker, *The Physis Sorcery of Naos*, second revised edition, included in *Perusing The Seven Fold Way*, e-text, 2021.

18. The text is provided on pages 201-203 of *The Definitive Guide To The Order of Nine Angles: Theory and Praxises*, Seventh Edition; pdf compilation, 1460 pages, 2015. https://archive.org/download/definitive-guide-to-the-order-of-nine-angles_202201/definitive-guide-to-the-order-of-nine-angles.pdf

19. The rite is described in detail in Appendix One. The three-month rite and what is personally involved is described in *Diary Of An Internal Adept*, with the published version "a transcription of the handwritten journal of an Occult initiate written in the 1990s: an honest and revelatory narration of the three-month long O9A Grade Ritual of Internal Adept undertaken in the Outer Hebrides, and makes it evident that the anados (ἄνοδος) of the O9A Seven Fold Way is a personal, a difficult, and an essentially pagan, quest." https://archive.org/download/diary-internal-adept-v1/diary-internal-adept-v1.pdf

20. *Dark-Empathy, Adeptship, and The Seven-Fold Way of the ONA*, 121 Year of Fayen, pp.174-175, *Definitive Guide*, op.cit.

In a footnote to the article, Dark-Empathy is described as "a specific (that is, esoteric) type of empathy – that which relates to and concerns acausal-knowing".

21. Given its relevance in understanding the ONA in terms of the writings of Anton Long it is included here, in full, as Appendix Two. The source of the text is pp. 366-372 of the Definite Guide, op.cit.

The title - *Geneseos Caput Tertium* - is usually taken to refer to the third part of the Genesis chapter of the Old Testament, but in a play on words Anton Long refers to the third phase of the evolution of the ONA.

22. The date for the beginning and end of phase 3 are taken from the 122 yfayen article *Presencing Azoth* which, in the *Definitive Guide* compilation, follows the *Geneseos Caput Tertium* one.

23. The ONA movement has their own definition of the term Lapis Philosophicus, which is:

> "As a term Lapis Philosophicus means the 'jewel of the alchemist', since the term Philosophicus means an alchemist and not, as is commonly said, a philosopher, just as lapis (qv. λίθος τῶν σοφῶν) when used in Latin alchemical texts means "jewel" and not "stone". For Hermetic tradition relates that λίθος as a jewel, or precious stone, was attested by Herodotus, who in The Histories, Book II, 44, wrote, in reference to "the sacred Temple of Heracles", ἢ δὲ σμαράγδου λίθου λάμποντος τὰς νύκτας μέγαθος.
>
> It was possibly used in the same way by Aristotle who wrote, in reference to the Nine Archons, ἀναγράψαντες δὲ τοὺς νόμους εἰς τοὺς κύρβεις ἔστησαν ἐν τῇ στοᾷ τῇ βασιλείῳ καὶ ὤμοσαν χρήσεσθαι πάντες. οἱ δ’ ἐννέα ἄρχοντες ὀμνύντες πρὸς τῷ λίθῳ κατεφάτιζον ἀναθήσειν ἀνδριάντα χρυσοῦν, ἐάν τινα παραβῶσι τῶν νόμων: ὅθεν ἔτι καὶ νῦν οὕτως ὀμνύουσι. Athenian Constitution, 7.1
>
> Also, as noted in *English–Greek Dictionary: A Vocabulary of the Attic Language* by S. C. Woodhouse, published by Routledge & Kegan Paul in 1910, the term λίθος describes a jewel, as in Plato: ὧν καὶ τὰ ἐνθάδε λιθίδια εἶναι ταῦτα τὰ ἀγαπώμενα μόρια, σάρδιά τε καὶ ἰάσπιδας καὶ σμαράγδους καὶ πάντα τὰ τοιαῦτα: ἐκεῖ δὲ οὐδὲν ὅτι οὐ τοιοῦτον εἶναι καὶ ἔτι τούτων καλλίω. Phaedo 110 δ-ε."

Source: *The Final Texts*, https://archive.org/download/three-texts-final_202603/three-texts-final.pdf

24. *Presencing Azoth*, pp.370-372, *Definitive Guide*, op.cit.

25. According to ONA sources the term 'mundane' has been misunderstand by academics and others. In *Misunderstanding Occult Terminology Part One: Mundane*s the author writes

> "Esoterically, mundane-ness is defined as being under the influence of, or being in thrall to, or being addicted to, and/or believing in, and/or using as a means of understanding, causal abstractions. The distinction between the exoteric and esoteric meanings of a term or concept is an important aspect of esotericism, an aspect neglected by academics and others." https://archive.org/download/misunderstanding-occult-terms-part-one-v2a/misunderstanding-occult-terms-part-one-v2a.pdf

26. As the author of a comprehensive guide to the mythos of Vindex concluded, since the emphasis is on clans and tribes,

> "it logically implied not only the abandonment of politics as a means of changing existing societies but also the abandonment of National Socialism as a political weltanschauung. Thus [the creator of the mythos] wrote that: the duty – the wyrd – of Vindex and of the clans of Vindex is not to strive to try and restore some romantic idealized past – or even be in thrall to some perceived wyrdful, often numinous-filled, past way of living, such as that which Adolf Hitler brought to Germany – but rather to establish an entirely new and conscious and thus more potent expression of the numinous itself. This new and numinous way of living replaces the impersonal tyranny of the State with the way of the clan and the tribe; it replaces the abstraction of politics, and of democracy, with personal loyalty to an honourable, noble, clan or tribal leader." *Essays Regarding The Vindex Mythos*, Rachael Stirling, 2024, https://archive.org/download/vindex-mythos/vindex-mythos.pdf

Presumably, along with the State and politics, nations would also be replaced.

Also relevant in regard to the mythos and its implications is the text: *Vindex, Homo Hubris, And Authenticity*, Selann Ibotæ et allæ, 2024, https://archive.org/download/davidmyatt-vindex-homo-hubris/davidmyatt-vindex-homo-hubris.pdf

27. In their text *The Order of Nine Angles: Cosmology, Practice & Movement*, [6] Daveed Gartenstein-Ross & Emelie Chace-Donahue express the view that Vindex is "analogous to the anti-Christ," while another sources describes Vindex as "ONA's messianic and apocalyptic figure who will avenge the defeat of Nazi Germany, destroy Magian forces, and establish a new galactic empire". Ariel Koch, *The ONA Network and the Transnationalization of Neo-Nazi-Satanism*, https://doi.org/10.1080/1057610X.2021.2024944

28. *Mysterium – Beyond The ONA*, pp.490-494 in the 1135-page pdf archive of the now defunct O9A website*: The Order of Nine Angles: Five-Dimensional Dark Sorcery*, https://archive.org/download/o-9-a-website-archive-2012/O9A-Website-Archive-2012.pdf

29. Letter to Aquino, 7th September 1990 ev, volume I

30. Letter to Stockton, 19th June 1991 eh, volume 1

31. Letter to Milner, 14th March 1991 eh, volume I

32. Anton Long's statement "I make no claims as to their validity, historically or otherwise. It is for others to judge them, and use them if they consider them to be useful" summarizes, as the Satanic Letters suggest, his attitude toward his writings and thus to toward the ONA movement. As does his statement "What works, works. What does not work will be abandoned," from the text referenced in footnote [28].

33. p.183, T*he Order of Nine Angles: Five-Dimensional Dark Sorcery*, op.cit.

34. Published under various titles including *Esoterikos – Final Words*, at https://lapisphilosophicus.wordpress.com/wp-content/uploads/2012/11/esoterikos-the-enigmatic-truth.pdf

35. qv. Appendix Two.

36. In a comment on this text, R. Parker in 2014 wrote:

> [A] rounerer is an eremite; an outwardly undistinguished someone who (i) wanders, with mystic intent and in accord with the O9A code, from place to place, either alone or with a trusted companion, perhaps very occasionally imparting some esoteric wisdom or seeking some new recruit, or who (ii) has retired to be away from the mundane world and who lives (sometimes but not always in a rural location) alone, or with a companion, or who dwells nearby rounwythian kin [...]
>
> In respect of Anton Long's use of the phrase in propria persona, I have mentioned elsewhere that "the term in propria persona has a long literary and scholarly usage beyond its more recent legal connotations (legal connotations which someone searching the internet will find and assume describe the meaning of the term). The literary and scholarly usage includes the sense of someone speaking 'in propria persona', as opposed (for example) to 'the passive voice'. Thus, someone living 'in propria persona' would suggest something to the intelligentsia as [Anton Long's] quotation would.
>
> The quotation, and the source, included in Anton Long's text are
>
> > "He wolde be in his owne persone, the example of our hole iourney." William Bonde [lector philosophiae] - The Pylgrimage of Perfection (1526 ce), i. sig. Dvi.

Source: *The Pagan Mysticism Of The O9A*, pp.25-32 in the *Definitive Guide*, op.cit.

Appendix One

The Rite Of Internal Adept

The rite exists in two forms, one lasting three months, the other six months, and it is up to the candidate to decide which one they will undertake, and whether or not they (i) will build their own shelter and procure their own food by fishing, hunting, and gathering, or (ii) take a tent and sleeping bag and purchase on a monthly basis such food supplies as may be needed from a locality situated at a suitable walking distance (c.10 miles). Whatever length of stay or means of shelter and food is chosen the candidate can only take what they can carry on their own back.

The task is to live alone in an isolated, wilderness area for the specified period with no contact with the outside world (except the little necessary if monthly supplies of food have to be bought) and without any modern conveniences (save for a tent and sleeping bag if required), with no means of measuring time (such as by a clock or watch), using only candles [in a lantern] for night-time illumination, and having no communication devices (such as a mobile telephone) and no means of reproducing music or any other form of entertainment.

The rite is to live in such a simple way for the specified period, and it is recommended that the candidate keep a journal to record their thoughts, feelings, and imaginings.

Appendix Two

Geneseos Caput Tertium

One of the purposes of an esoteric group – a nexion – such as the Order of Nine Angles is to aid those associated with it or inspired by it to carry out particular tasks and functions; such as, via their own pathei mathos, discover wisdom (Lapis Philosophicus), develop their own weltanschauung, and thus in some manner contribute (knowingly, purposefully, unknowingly, or otherwise) to the sum total of human esoteric and exoteric pathei-mathos; which contribution may aid our conscious evolution as a species and may bring-into-being or aid the development of new ways of living, and which contribution may also be part of the necessary destructive and adversarial dialectic in respect of existing causal, human-manufactured, forms and dogma.

One means to aid such a discovering and contribution is and has been the structured, the methodical, the traditional, seven-fold way with its melding of exoteric and esoteric experiences. Another means is the more anarchic – unstructured – one which we now describe by the terms Drecc and Niner although as an individual or kindred adversarial basically exoteric praxis this means is just as old as the seven-fold way. Another of our means is that of the Rounwytha. Yet another is our mythos, and part of which mythos is a particular supra-personal vision; in other words, our Aeonic perspective and our affectual aim of some day as a species exploring and settling ourselves among the star-systems of our Galaxy.

However, our means are just our particular means. They are not the only ways whereby Lapis Philosophicus can be discovered and such contributions made.

But those means have been shown by experience – over many decades, and in two (albeit refined, developed) cases over centuries – to work, just as they manifest our particular weirdness, and thus what serves to distinguish us from other esoteric groups and from individuals who are, esoterically, working alone and following whatever tradition or none.

As an esoteric group – as a living ordered being, a nexion, presencing acausal O9A energies in the causal – we have a particular esoteric purpose, which in simple terms is to preserve, and add to, the knowledge and the understanding that both esoteric and exoteric individual pathei-mathos have bequeathed to us. One part of this knowledge is that most people, en masse, have not significantly changed – in nature, in character – from what we as a species were thousands of years ago, despite the availability of the learning that thousands of years of pathei-mathos has provided us and despite the availability of certain esoteric techniques (ancient and otherwise) that can change our basic nature and thus move us toward wisdom and perhaps toward exploring and settling ourselves among the star-systems of our Galaxy.

All that really seems to have occurred is that we have become more adept at manipulating others via words and causal abstractions, more adept at unintentionally, unconsciously, deceiving ourselves or allowing ourselves to be deceived, more and more distracted by 'the external', and less and less interested in 'the internal transformation' that esoteric groups, certain wise individuals, and varying mythoi, could and sometimes did enable and have enabled in certain individuals, and which 'internal transformation' is an evolutionary leap for our species; a leap in terms of reason, insight, self-understanding, and the development of new faculties. In less esoteric, and more Jungian, terms the number of people progressing to individuation – and thus going beyond egoism – is still a small percentage, while the number going beyond individuation (and thus beyond Adeptship) to successfully emerge from The Abyss is minuscule, although naturally the number of people who delude themselves (and some others) that they have achieved both Adeptship, and beyond, has risen, especially in the last few decades.

Our esoteric purpose is of course predicated on what others may consider to be certain assumptions or beliefs but which we understand as the knowledge, and the esoteric insight, of the aforementioned accumulated esoteric and exoteric pathei-mathos, and which knowledge/insight inclines us to accept, for instance, the axioms that most human beings have the potential to consciously evolve, and that such a

change is necessary, desirable, not only for ourselves as short-lived mortals but also in regard to the affectual aim of our species some day leaving this planet and which leaving by its nature will evolve us still further. This knowledge/insight also inclines us to suggest a particular strategy and certain tactics in order to aid such supra-personal changes.

Hence what has been termed our 'sinister dialectic'; hence the various phases of our strategy, and hence our Aeonic aims, one of which (the most immediate, in terms of the next decades and century) is to encourage new ways of living based on our 'Law of the New Aeon', our Code of Sinister/Kindred Honour; another of which (more long-term) is to encourage, especially via esoteric inner transformations and pathei-mathos, more and more evolved individuals for whom the source of authority is their own reasoned, personal, judgement; and another of which (more Aeonic) is to develop a particular and new culture which transcends 'national boundaries', all old aeon abstractions, and denotatum and thus enables us to use new esoteric languages rather than our current and limited exoteric language of words.

All of which aims quite naturally mean and necessitate the continuation of our particular esoteric group with its distinctive weirdness, albeit a weirdness subject to refinement and change.

Overview Of A Sinister Strategy

The first and second phases of our strategy were marked by the exoteric emphasis being on our form of Satanism, with the esoteric emphasis (part of which is our aural tradition) hidden and revealed only on a personal basis. The dating used in these phases was generally one of the following: ev, en, yf, eh.

These related directly to our heretical tradition – as in yf and thus the causal form of NS – and to our traditional Satanism, as in ev, en, eh. The archetypal form here is Satan, propagated as both an adversarial individual praxis and as an acausal living entity.

The third phase is marked by the exoteric emphasis being on the development and propagation of sinister forms, such as clans, tribes, dreccs and niners, with the esoteric emphasis openly propagated, expressed as this esoteric aspect is, for example, in the Rounwytha tradition and by the sorcery that is the melding of sinister-numinous within and external to the individual. The dating used in the third phase is Year of Fayen (sometimes abbreviated to yfayen) and this relates to the shift away from overt Satanism toward the archetypal form Baphomet, both as a Dark Goddess, and as the sinister-numinous, which can manifest: (1) in men via the development of skills/faculties such as esoteric-empathy, and (2) in women by the cultivation of the sinister feminine; (3) in mythoi by the development of (i) a more pagan approach centred around the Vindex archetype, and (ii) by aiding 'urban legends' featuring our group and extreme versions of our particular weirdness.

This third phase is also where, given the foundations already laid during the previous decades (as in, for example, now having a certain number of Internal Adepts), we can expand slowly, nefariously, in the traditional manner by the clandestine personal recruitment of suitable people, which in practice means those useful to us individually in our own lives, and potentially or actually useful to our Aeonic aims, and who also possess culture: that is, the four distinguishing marks which are (1) the instinct for disliking rottenness (an instinct toward personal honour), (2) reason, (3) a certain empathy, and (4) a familiarity with the accumulated pathei-mathos of the past few thousand years manifest as this pathei-mathos is in literature, Art, music, memoirs, myths/legends, and a certain knowledge of science and history.

Esoteric Not Exoteric Action

An important part of the knowledge, and the esoteric insight, of the accumulated esoteric and exoteric pathei-mathos of past millennia as well as of the past century or more, is that it is individual pathei-mathos and/or an esoteric inner transformation which gradually cause the most affective (the most long lasting, Aeonic) change. That is, that in Aeonic terms – over millennia – the outer development of individuals wrought or saught by wars, revolutions, conflicts, idealism, kampf, the birth and death of empires/nations/States, and social and political ideas/programmes, generally does not last. That there is a periodicity of us gradually losing much of whatever cultural accomplishments are achieved during those

usually only centuries-long periods when there is a certain prosperity and a certain stability in a certain area or areas, with us en masse in those areas after 'the inevitable decline and fall' generally reverting back to type; that is, back to mundane/egoist/uncultured mode. Even mythoi and religions suffer such a decline and fall, although generally over somewhat longer periods, since they are prone to or require exegesis, with religions especially subject to periodic 'reformations' and 'counter-reformations', differing interpretations, as well as prone to the emergence of new sects who invariably insist they possess 'the truth'.

Esoterically, this periodicity is easy to understand, since all such things are either purely causal forms, mere mortal emanations, abstractions; or only possess a limited amount of acausal energy and thus – as in the case of most archetypes (and most mythoi and religions embody archetypes) – have a limited life-span among humans, usually far less than a thousand years after which they fade away or may be temporarily revived by appropriating or melding with the acausal energy of some other usually younger, more vigorous, archetype(s), mythos, or religion.

Naturally many in our era believe or assume that – with and because of our technology, our 'progress', our modern societies (and whatever) – this decline and fall will not happen to us, although anyone who has personal experiences of the harsh and brutal and everyday reality of the nature of various and multitudinous humans in various locales around the world (and who thus has acquired their own pathei-mathos) will know just how arrogant and/or naively idealistic such an optimistic belief/assumption is.

Hence, why we are an esoteric group – with an esoteric purpose and an Aeonic strategy and our own particular weirdness – which exists, is presenced in the causal, to aid those associated with us or inspired by us to carry out particular esoteric and exoteric tasks and functions such as their individual discovery of Lapis Philosophicus. For we seek to not only preserve, and add to, the knowledge and the understanding that both esoteric and exoteric individual pathei-mathos have bequeathed to us, but to manifest a new type of culture and O9A imbue it with such acausal energies that its archetypes/mythoi will enable, over an Aeonic timescale, a significant evolutionary change in our species, regardless of what occurs in the 'mundane world' in respect of such causal things as wars, revolutions, changes of government, and the decline and fall of nations and States. Which is why we are, in everything but name, a secret society within modern mundane societies; and a society slowly but surely, over decades, growing individual by recruited/assimilated individual.

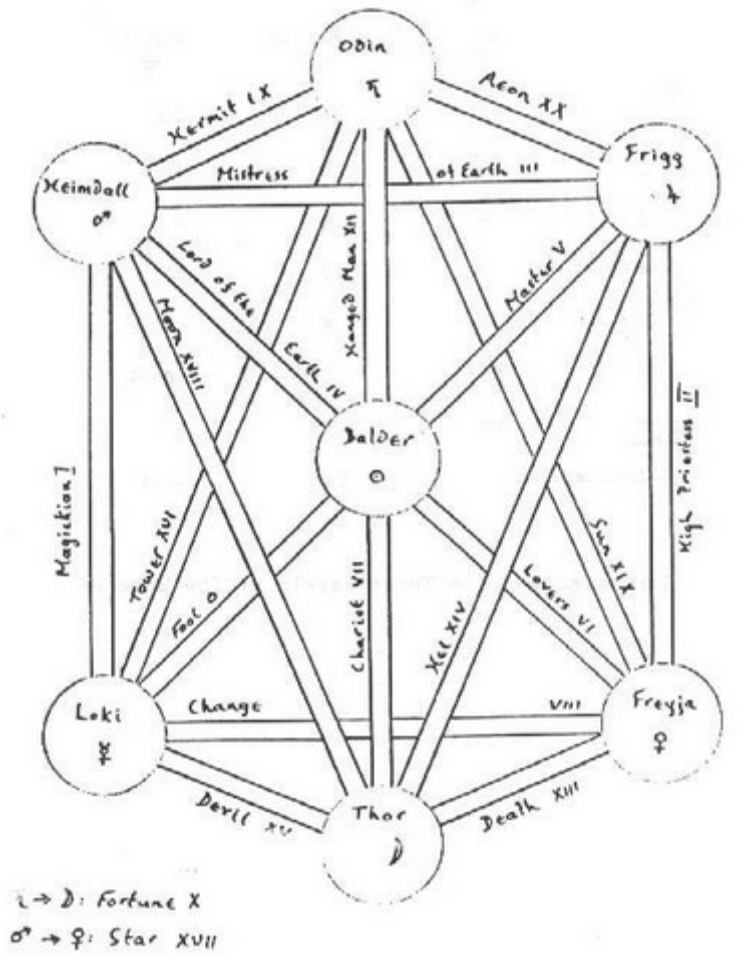
Anton Long
122 yfayen

This essay was circulated to the participants in advance of the Oxonia sunedrion in 122, and its contents led to a lively discussion following AL's talk/presentation, *Presencing Azoth: Phase Three 119 – c.157*, at that sunedrion.

καὶ εἶπεν ὁ ὄφις τῇ γυναικί Οὐ θανάτῳ ἀποθανεῖσθε

Appendix Three

Some ONA Septenary Correspondences



☽	Quartz	Petriochor	Sirius	Blue	Silver
☿	Opal	Sulphur	Arcturus	Yellow	Black
♀	Emerald	Sandalwood	Mira	Green	White
☉	Amethyst	Oak	Antares	Orange	Gold
♂	Ruby	Musk	Rigel	Red	Blue
♃	Amber	Civit	Deneb	Violet	Crimson
♄	Diamond	Henbane	Naos	Indigo	Purple
	Stone	Perfume	Star	Colour	

The Alchemical Process

Stage	Process	Word	Sigil	Season	Form
☽	Calcination	Nox		Aries	Night
☿	Seperation	Satan		Scorpio	Indulgence
♀	Coagulation	Hriliu			Ecstasy
☉	Putrefaction	Lux			Vision
♂	Sublimation	Azif		Libra	Blood
♃	Fermentation	Azoth		Capricorn	Azoth
♄	Exaltation	Chaos			Thought

		Salt ⊖	Mercury ☿	Sulphur ☤
Moon	1°	18	15	13
	2°	0	8	16
	3°	6	14	17
Sphere	4°	7	12	5
	5°	1	4	9
	6°	11	3	2
Saturn	7°	10	19	20
		Unconscious	Ego	Self

Tarot Images: The Three Levels of the Spheres

1) Musick, Incense and Forms

Moon	G major	Trapezoid	Hazel
Mercury	E minor	Tetrahedron	Yew
Venus	F sharp	Pyramid	Black Poplar
Sun	D minor	Cuboid	Oak
Mars	C major	Octahedron	Alder
Jupiter	B flat	Icosahedron	Beech
Saturn	A flat	Dodecahedron	Ash

Screenshots from Naos

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